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AMERICAN JEWISH PERSONALITIES

Henry Mack: An Important Figure in Nineteenth-Century American Jewish History

BY MICHAEL W. RICH, M.D.

In many ways, Henry Mack was the embodiment of the American dream. He pioneered his clan's trek to America. He climbed the economic ladder from penniless immigrant peddler to wealthy mercantile prince. He was an early leader in the American Jewish Reform movement. He was active in Cincinnati and Ohio politics and, inadvertently, played a role in the 1868 presidential elections. Since his death nearly a century ago, Henry Mack's name has faded into obscurity. The following biographical sketch, I hope, will reveal why, as the centennial of his death approaches, he should again be recognized as one of the important figures in nineteenth-century American Jewish history.

Family Origins

The Mack family traces its roots back to the old German kingdom of Bavaria. It was not until the Napoleonic Wars that German states required their Jewish citizens to adopt surnames.[1] Before surnames were adopted, a German-Jewish male was often identified by a given name to which was added the given name of his father. Therefore, when the patriarch of the Mack clan was born in the town of Demmelsdorf during the middle of the eighteenth century, he was called Isaac Mannlein. When, in the year 1813, Bavaria required its Jewish residents to acquire family names, Isaac Mannlein chose the surname Mack. Isaac's son Moses Isaac Mack became a clothing peddler and married Esther Lemel Wolfsheimer.[2]

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Early Years in Germany

It was to Moses and Esther that Elkan (as Henry was called before traveling to America) Mack was born on December 23, 1820. At this time, Demmelsdorf was linked to other Jewish towns by the *Judenwag* ["Jewish Path"] that led Jewish cattle traders in Northern Bavaria from one fair to the next. The city of Bamberg was only an hour's journey from Demmelsdorf by horse. The Main River traversed the countryside and was likely a source of recreation for the Mack boys. In 1826, 151 of Demmelsdorf's 242 inhabitants were Jews.[2,5] Henry and his siblings grew up in the reactionary sociopolitical climate that followed Napoleon's defeat. The freedoms granted to Jews during the reign of Napoleon were swiftly repealed, and nowhere were these winds of change stronger than in Bavaria.[3]

Demmelsdorf had an elementary school but children attending secondary school had to walk to the neighboring village of Scheslitz.[4] Jewish children were required to attend German public schools as part of the Bavarian government's effort to assimilate its Jews.[5] Public schools were of poor quality. Consequently, Henry's formal education was limited, though he would become a champion of education later in his life. His education was sufficient enough to earn him, at age thirteen, the position of copyist for the local clerk of courts. At age sixteen, he was apprenticed to a confectioner, and he became a master of the trade two years later.[6]

It was at this time that Henry and his older brother, Abraham, decided to leave their birthplace for America. Though religious oppression likely played a part in their decision, economic oppression was the principal force driving the brothers and many other Bavarian Jews from their homeland. Economic depression gripped central Europe, particularly Southwestern Germany, during the 1830s.[7]

Moreover, the German states created laws that clearly intended to keep Jews impoverished second-class citizens. Special taxes were levied on them. Other laws pressured them away from commerce and into vocational and handicraft trades. Thus, it is doubtful that Henry chose to enter or remain in the confection guild. Another Bavarian edict imposed a unique form of primogeniture upon the Jews. The edict prohibited all but the eldest Jewish son from owning property, marrying, and obtaining citizenship. This law may have been the final straw, as it struck against such fundamental values as family, personal rights, and financial security. If Henry and Abraham, the second- and third-oldest Mack brothers, remained in Bavaria, they would be subject to this law. With such sanctions in place, it is little wonder that most Jews entering the United States between 1830 and 1850 were Germans, typically from small towns in Northern Bavaria, and were rarely firstborn sons.[8]

With their parents' consent, Henry and Abraham left Demmelsdorf on July 28, 1839. They made their way to Hamburg, 300 miles to the north, traveling the entire way on foot. They set sail from Hamburg on August 17 and arrived in New York City ten weeks later.[9] They may have met up with an old acquaintance from Demmelsdorf who was already living in New York. This was a common practice through which a "seasoned" immigrant helped his "greenhorn" townsmen to adjust to their adopted country. The Mack brothers, in turn, would later help another Demmelsdorf immigrant named Louis Stix.[10]

Business Success in Cincinnati

Unable to find employment in New York City, the brothers sold a pocket watch and a gold ring given to them by their parents and used the $15 from that sale to purchase goods for peddling through the countryside. By the spring of 1840, they had parlayed that $15 into $500. Henry proudly recalled one particular trip to Jewette City. While peddling, he came across a package lying on the railroad tracks. The package was addressed to "Rev. Mr. Ely, Jewette City". He personally delivered the parcel, which contained a silk dress and a $20 bill. Mr. Ely acclaimed his honesty, gave him a monetary reward, and provided the added windfall of referrals to his friends and neighbors. Henry devoted the winter of 1839-1840 to learning the language of his adopted homeland. He did so by comparing passages from an English Bible with passages from its German counterpart.[10,5]

Louis Stix arrived in the spring of 1841, and once reunited the three men decided to travel west to Cincinnati.[11] But why Cincinnati? Certainly the Macks were not alone into making the Queen City of the West their destination. Between 1840 and 1860, the Jewish population of Cincinnati grew from 1,000 to 7,500 persons, making it the largest concentration of "Israelites" west of the Atlantic coast.[12]

Several factors drew German Jews to Cincinnati.

Most obvious were the economic opportunities that drew Jews and Gentiles alike to the American frontier. Also, by 1840, a thriving German community already existed in Cincinnati. Cultural and linguistic barriers were therefore reduced.[13] Cincinnati had already developed a reputation as a "sort of paradise for Hebrews" where Jews were more readily accepted economically and socially than in other communities.[14] Until this time, American Jews had huddled in a few major communities along the East Coast out of fear that the frontier would wrest from them their religious identity. But by 1840 a substantial, if not flourishing, Jewish community already existed, so that a Jewish Cincinnatian need not worry for lack of opportunity to remain pious. As word of this "paradise" got back to Bavaria, a chain migration occurred. In Demmelsdorf, for example, at least thirty young males out of a total Jewish population of 136 made the trek to Cincinnati between 1830 and 1865.[15] Many of them would figure prominently in the history of Cincinnati; among their names were Mack, Stix, Stadler, Pritz, and Krauss. Once reacquainted in the New World, townsmen formed tight bonds that resulted in lifelong friendships (e.g., the Macks and Louis Stix), business partnerships (e.g., the Macks and Stadlers), and even marriages (e.g., the Macks and Stadlers).

The details of the trip from New York City to Cincinnati were recorded by Louis Stix in his memoirs. Abraham Mack took charge of the travel arrangements. The first leg of the journey, from New York to Albany, was made by Hudson River steamboat. Schenectady was reached next by railroad, and from there Buffalo by canal boat. Abraham had contracted with the canal boat captain to reach Buffalo in time to catch a steamboat to Cleveland. When they arrived too late, Abraham threatened to sue the canal boat captain for breach of contract. While awaiting the next boat to Cleveland, they learned that on August 9,1841 the first boat had caught fire on Lake Erie and that most of its passengers had perished.[15.4] Of the 242 fatalities on the steamship "Erie", most were recent immigrants to the New World.[15.5] In light of this "providential escape," the suit was dropped. Most of the remaining leg of the journey, from Cleveland to Cincinnati, was made by canal.[16]

Once in Cincinnati, Henry began peddling the countryside with a horse and wagon, while his brother opened a butcher shop. The following spring, Henry opened a general store at Monroe, Ohio. Having prospered in Monroe, he soon opened a second store at Felicity, Ohio.[17] At this juncture several important events occurred in Henry's personal life. On November 1, 1844 he became a naturalized U.S. citizen.[18] In 1845, he sold his Felicity store and had Abraham manage his Monroe store so that he could return to Bavaria, where their mother was terminally ill. She died three weeks before he reached Demmelsdorf.[19] Henry returned to Ohio, where he married Rosalie Mack, who was unrelated, on September 15, 1846.[20]

Henry now closed his Monroe store and opened the dry-goods store H&A. Mack with Abraham in Cincinnati. Following his mother's death, the remainder of Henry's immediate family (brothers Harmon, Simon, Martin, David, and Julius, sister Julie, and father Moses) joined him in Cincinnati. In the spring of 1847, four of the brothers—Henry, Abraham, Harmon, and Simon—formed the clothing firm of Mack and Brothers.[21, 21.3]

Early on, the firm foundered and nearly failed. Rather than declare bankruptcy, the four brothers increased their efforts and temporarily opened additional stores in Columbus and Dayton as outlets for selling their clothing.[21.5] The business weathered the storm, with Henry once and for all taking the financial helm. By 1852, the credit-rating firm of Dun and Company reported that Mack and Brothers' credit was "rather better; have done well the past year...nearly doubled their capital in the last 2 years...large business worth 25 [thousand dollars]."[22]

Henry Mack's career was typical of the successful German-Jewish immigrants of that era. The immigrant began peddling through the countryside, perhaps acquiring a pushcart or a horse and wagon. With some luck and a great deal of hard work, a peddler might purchase a retail store in an outlying town, as Henry did in Monroe and Felicity. With further success, he might go beyond retailing to become a wholesaler or manufacturer in a city, as Henry did in Cincinnati.[23] His career was also typical in his entrance into the manufacture and sale of ready-made men's apparel. By 1860, more than half of Cincinnati's Jewish populace was employed in the clothing industry. Sixty-five of the city's seventy wholesale clothing firms were owned by Jews. The surge in the clothing industry was initiated by Singer's invention of the

sewing machine and received further impetus from the demand for uniforms during the Civil War.[24]

The groundwork for the Mack Brothers' success had been lain. The 1856 entry in the Dun and Company Reports found that the brothers, "incredible as it may seem...have now in monthly business upward of 90 thousand dollars." The entry goes on to describe the Macks as "all married; excellent character and fine habit; fine capacity; accounted perfectly honorable and are first rate credit here."[25]

As noted, the Civil War was a boon for the garment industry in general, but particularly so for the Mack brothers. In 1861, Ohio Governor William Dennison awarded the state's first army clothing contract to the Macks. Soon afterwards, the firm of Mack, Stadler, and Glazer was created to execute the army contract. The separate firms of Mack and Bros., Stadler and Bros., and Glazer and Bros. continued independently throughout the war to fulfill their private business obligations. Mack, Stadler, and Glazer would become one of the Union's leading contractors. During a four-month period in 1861, the firm manufactured nearly 200,000 articles of clothing.[26] The financial gain from these contracts caused the value of Mack and Brothers to climb from $100,000 before the war to a postwar figure of $500,000![27]

With the close of the war, Mack, Stadler, and Glazer dissolved. Abraham Mack had quit the business in 1858, perhaps due to health problems resulting from tuberculosis. In 1876, brother Simon left in order to join Glazer and Bros. in forming Mack, Glazer, and Company clothiers in New York City. The remaining Mack brothers, Henry and Harmon, then combined with Stadler and Bros. to form Mack, Stadler, and Company in 1868. Henry and Harmon were "each considered wealthy," and their new firm was "one of the leading houses" in the clothing industry.[28] The firm would remain strong for another two decades. By 1890, Henry Mack had retired in order to give his full attention to his public and religious activities.[29]

Embroiled with the Grants

Though contemporary accounts described Henry as "honorable" and of "excellent character,"[30] it was through a shady business deal that he gained some notoriety and impacted inadvertently on national politics. The episode in question revolved around the father of General Ulysses S. Grant. Although the Civil War, as mentioned, created a huge market for uniforms, it was a mixed blessing for the clothing industry because it threatened to cut off the raw material—cotton—that was required to meet that demand. Because the cotton trade helped finance the Confederate war effort, the federal government gradually prohibited commerce in Southern cotton. The effect of this restriction drove up cotton prices from ten cents per pound in 1860 to sixty-eight cents per pound just two years later. Speculators managed to maintain some cotton flow to the North, albeit a trickle, through legal loopholes and the black market.[31]

In August 1862, Ulysses S. Grant was to become the commander of the Army of the Tennessee. The Department of the Tennessee encompassed portions of Tennessee, Kentucky, and Mississippi, and served as the major portal for the illicit cotton trade.[32]

In December 1862, Jesse Grant (the general's father) and the Mack brothers struck a deal. Jesse Grant signed a contract promising to use his influence with his son to obtain a special permit that would allow the Macks to trade with the Confederacy. The Macks, in return, promised to provide the money and to share one-fourth of their profits from the trade with Jesse.[33]

That same month, Jesse wrote to and visited his son in an effort to fulfill his part of the bargain. One of the Macks also reportedly visited the general. When Ulysses Grant refused to sign a permit, the Macks withdrew from the agreement. Jesse Grant responded by suing them for breech of contract. The Cincinnati courts ruled in favor of the defendants.[34]

The case would have remained buried in some dust-covered docket book had it not been for the infamous General Order No. 11. Though American Jews have enjoyed a great deal of freedom and tolerance, anti-Semitism often runs quietly under the surface. In trying times, Americans have frequently turned their Jewish neighbors into scapegoats. An often-cited example of this phenomenon occurred in the wake of the Grant-Mack contract. Many Northerners, including General Grant, considered trade with the Confederacy as tantamount to treason and believed the Jews were the principal conspirators in the illicit cotton trade. In truth, only a fraction of these traders were Jewish. Historians have concluded that the failed Grant-Mack deal was the final straw causing Grant to issue Order

No. 11, which proclaimed that "Jews, as a class violating every regulation of trade established...are hereby expelled from the department within the twenty-four hours." A public uproar followed and a delegation of leading Jewish citizens traveled to Washington to meet with President Lincoln. Lincoln immediately revoked the order.[35] Historian Bruce Catton summarized the motives behind Order No. 11:

> Back of this order were two moving causes....The obvious immediate one was cotton [speculation]....What had touched Grant off was the alliance made by his father [with the Macks]....But the invisible cause of the order—the thing that turned it from a simple tightening up of controls on illicit cotton brokerage into a blind, shotgun blast at the Jewish people—was the fact that Grant at all times reflected the age in which he lived.[36]

The incident would have again faded into obscurity had it not been for Grant's 1868 campaign for the presidency. Realizing how unlikely they were to defeat the Republican war hero, the Democrats revived the Grant-Mack fiasco. The Democratic press twisted the story so as to insinuate that Grant had used his influence to help his father speculate on the cotton market.[37] The Democrats also tried to use Order No. 11 to make him appear an anti-Semite.[38] Though the scandal failed to derail his candidacy, Grant later appointed several Jews to important federal posts. These appointments may have been an attempt to quiet the accusations of anti-Semitism raised by the affair.[39]

Contributions to Reform Judaism

In his day, Henry Mack was recognized for his commercial success, but it was through his contribution to Judaism that his influence continues to be felt. He was an important pioneer and catalyst in American Reform Judaism.

Napoleonic Germany was the birthplace of Reform Judaism, and its ideas were brought to the United States by German-Jewish immigrants. Many of them viewed Orthodox Judaism as cumbersome and feared that its unique garb, language, and style of worship might alienate their non-Jewish neighbors. The Reform movement was the means through which they adapted their religion to their new homeland. Some Reform practices were initially instituted by a handful of American synagogues. Lasting and widespread reformation, however, required a leader with the foresight, energy, determination, motivational skills, and organizational skills needed to transform ideas into reality. Rabbi Isaac Mayer Wise was this man, and with Henry Mack's assistance, he led the reformation.[40]

Cincinnati's first congregation, Bene Israel, was founded in 1824 by Jews from England. The influx of German Jews during the next decade resulted in an ethnic rift and eventually to the formation of the predominantly German congregation Bene Yeshurun in 1840.[41] When Henry moved to Cincinnati in 1846, he joined the new congregation and immediately assumed a leadership role. With the exception of his friend Rabbi Wise, it was Henry Mack who did the most to transform Bene Yeshurun into the leading Reform congregation in the United States. He was a central figure in nearly every major undertaking of the congregation over the next half-century. By the time of his death, worship in Bene Yeshurun had taken on all the trappings of modern Reform Judaism. Services were shortened, held in the vernacular, and accompanied by organ and choir music. Male congregants worshipped with their heads uncovered and were no longer segregated from female congregants.[42] The same trends had spread throughout the country, for by 1880, the majority of American Jews belonged to Reform's fifty congregations and were of Central European origin.[43]

When Henry Mack joined Bene Yeshurun, its congregants worshipped in a rented room. As the congregation grew in numbers and wealth, it was decided to erect a synagogue building. In 1847, when the congregation ran out of funds for the construction, Henry was chosen to head a new building committee. Under his guidance, the necessary funds were raised to complete the structure, which opened its doors on Lodge Street in 1848.[44]

That December, at a meeting of the congregation, Henry proposed the creation of a primary school where Jewish children might be taught both religious and secular subjects. His proposal was probably a response to the poor quality of the Cincinnati public schools. The Jewish community considered a good education to be the key to social and economic advancement. Henry's idea was received enthusiastically, and one year later students were enrolled in the new Talmud Yelodim

Institute. Henry served on the school's first board of trustees. The Institute was considered by many to be the city's finest primary school. It was closed in 1868 due to improvements in the public school system.[45]

The congregation next turned its attention to finding a permanent rabbi. Since its formation, Bene Yeshurun had endured a rapid succession of rabbis. By 1852, most of the congregants had become interested in religious reforms. And this majority, of course, sought a spiritual leader who embodied their vision of Judaism. In a letter to the Occident in July 1852, Henry complained that the congregation "had never had a minister who could gain sufficiently the confidence of the people in promotion of true religion."[46] The search for a permanent rabbi ended with Isaac Mayer Wise. During the fall of 1853, Henry and a few colleagues wooed Wise away from his rabbinical post in Albany, New York.[47]

Wise quickly set the tone for his tenure. He called together a meeting of Cincinnati Jewry to discuss the creation of a Jewish university. Henry Mack chaired this meeting, at which the Zion Collegiate Association was founded and given the charge of raising the money to create a Jewish center of higher learning. A banquet celebrating the college's opening was attended by such dignitaries as the Governor of Ohio, Salmon P. Chase, who would later become Chief Justice of the U.S. Supreme Court. Zion College opened in the fall of 1856, but, due to flagging enrollment, closed after only a few years. Though it lacked staying power, lessons learned from the college's demise were later applied by Wise and Mack to the creation of the successful Hebrew Union College.[48]

Religious reformation may have contributed to the financial and social success of the American Jew. If they progressed unchecked, however, reforms threatened to erode Jewish identity. For example, due to the financial pressures of running a business in a Gentile world (e.g., Sunday laws), most Jewish businessmen kept their factories and shops open on Saturdays. Henry was disturbed by this affront to his faith. Consequently, in 1850, he led a group of Cincinnati's prominent Jewish businessman into organizing the Resolution Regarding Sabbath Observance. Henry chaired this meeting, at which thirty-two Jewish wholesalers resolved to keep their stores and factories closed on Saturdays if an additional twenty-five wholesalers pledged to do the same. In other communities across America, attempts were made to preserve the Jewish Sabbath, but none, including Cincinnati's, had much impact. As a result, observance of the Sabbath in modern America belongs primarily to the Orthodox.[49]

Henry Mack's next task was to help Bene Yeshurun build a new house of worship, as it had outgrown the Lodge Street Synagogue. Working with his brother Simon and cousin Max J. Mack, he was a central figure in the planning, financing, and construction of the new edifice. A plot of land was purchased at the corner of Plum and Eighth Streets. The building was to be called a temple rather than a synagogue, in keeping with the congregation's Reform style of worship. Planning began in 1860, but construction was delayed by the Civil War. On May 12, 1865 a procession of 2,000 Cincinnatians, including the mayor and several councilmen, made its way from the old Lodge Street Synagogue to the future site of the Plum Street Temple. The ceremony culminated in the reading of the congregation's history by Henry and then his laying of the cornerstone. On August 24, 1866, following the structure's completion, a similar procession occurred, this time highlighted by a dedication ceremony. During the dedication, Henry received the key to the new temple from his daughter Henrietta. The temple was an impressive addition to Cincinnati's skyline and remains standing today, listed on the National Registry of Historic Places. Two minarets accent its Byzantine design. It cost a quarter of a million dollars to build, an extraordinary sum in those days, and boasts a seating capacity of more than 2,000 people. The Plum Street Temple symbolized the influence and wealth of the congregation it housed.[50]

Perhaps the most important and holy duty of a new Jewish settlement was the early establishment of a place to bury the dead. The Chestnut Street Cemetery served that purpose for Cincinnati until 1849, when the Walnut Hills Cemetery was created. In 1854, the city's two major congregations, Bene Yeshurun and Bene Israel, adopted the land as their common burial ground, renaming it the United Jewish Cemetery.[51] Henry Mack served on its first board of directors.[52] The layout of the cemetery reflected the thinking of the Reform movement. In traditional European burial grounds, men and women were buried in separate sections and in the order of their death, irrespective of family ties. In

America, Jews established family plots.[53] Henry Mack would eventually be interred in the cemetery that he helped establish, where he now lies alongside his wife, father, mother-in-law, and three of his children.

Since his arrival in Cincinnati, Rabbi Isaac M. Wise had wanted to establish a center of higher learning where Jewish men could be trained to become rabbis.[54] American congregations had relied on the immigration of rabbis from Europe to fill their pulpits.[55] To create an American Jewish seminary as well as to meet other goals (such as a common Reform liturgy), Wise and Henry Mack organized a meeting of thirty-four of the nation's Reform congregations.[56] This meeting, held in 1873, created the Union of American Hebrew Congregations. Within its first year of existence, the fledgling UAHC had established the Hebrew Union College and elected Henry Mack to preside over the College's first board of governors. The College, built in Cincinnati, opened its doors in 1875 and today continues to train the nation's Reform rabbis.[57] Mack's dedication to Bene Yeshurun is obvious from the preceding description of tasks he undertook. During his nearly fifty years in its fold, he served at various times as trustee, secretary, and twice as the congregation's president.[58, 58.5]

Politics

Once Henry Mack established his financial success as a clothier, he was able to spend time and energy in public service. At the time that he entered public life, it was uncommon for Jews to be found in politics. Mack was twice elected to the Cincinnati city council, first in 1859 and again in 1860. He introduced the bill that provided for the city's first public transit system. He was also the guiding force behind the development of Cincinnati's modern sewage system. By mid-century, it was realized that poor sanitation was a cause of epidemics. Three major cholera epidemics struck the United States during the first half of the nineteenth century. Henry and Rosalie's first child, Isaac, died in the 1849 epidemic, and it may have been the memory of this tragedy that set him to the task of improving the Queen City's sanitation.[59]

In 1861, Ohio Governor Tod appointed Mack to the Hamilton County Military Committee. He chaired the committee through most of the Civil War.[60] State military committees became a centerpiece in the controversy about personal rights during the national crisis. A principal role for these committees was to try civilians accused of aiding the Confederacy. After Abraham Lincoln suspended the writ of habeas corpus in September 1862, an estimated 15,000 civilians were detained in prisons while military committees decided whether they were guilty of treason. Many contemporaries accused the military committees of being the means through which Lincoln violated constitutional rights. Staunch Union supporters, in contrast, applauded these makeshift courts as vital to national security.[61] Controversy aside, in 1864, Governor Brough awarded Henry Mack the honorary commission of colonel for his dedicated service on the committee.[62]

Mack's support of religious education has already been described in regard to his efforts on behalf of the Talmud Yelodim Institute, Zion College, and Hebrew Union College. His interest in public education translated into fourteen years on the Cincinnati Board of Education (1863–69, 1871–77, and 1887–89).[63] The experience gained with the building of the Lodge Street Synagogue and the Plum Street Temple helped him to chair the building committee of Cincinnati's new Public Library, which opened in 1870.[64]

Mack was a member in 1869 when the school board issued its famous ruling that discontinued the practice of reading the King James Bible in the Cincinnati schools. A group of Cincinnati citizens challenged the ruling, but the board's decision was upheld by the Ohio Supreme Court in 1873, in a case that gained much national attention. The case has been hailed as the first major victory for those favoring strict separation of church and state. The controversy over Bible-reading and its companion issue, prayer in the public schools, rages on today. Surprisingly, Henry Mack voted with the minority of the school board that favored Bible-reading. His vote opposed that of the board's other Jewish member, Edgar Johnson, and the opinions of most of Cincinnati's Jews.[65] Henry argued that both the Old and New Testaments taught the kind of morality that was beneficial to children of all faiths. His comments found their way into newspapers across the nation.[65.5] During his fourteen years on the board, he also served on such standing committees as buildings and repairs, funds and taxes, discipline, and German department.[66]

In 1869, having already contributed to local politics, Henry Mack made his first bid at state politics by

running for the Ohio Senate. He was defeated in his first outing but was successful when he ran for a second time in 1888, again on the Republican ticket. During his single term in the Senate, his duties included chairing the important Committee on Corporations.[67]

In 1876, the Cincinnati Superior Court appointed Mack to the board of trustees of the Cincinnati and Southern Railroad. Also serving as trustee was Alonzo Taft, father of future President William Howard Taft.[68]

The value of Henry's public service was recognized long after his death. In 1976, the Public Library of Cincinnati and Hamilton County honored him in an exhibit of twelve Germans who made important civic contributions to Cincinnati.

The Mack Family in America

Henry Mack was well regarded for his generosity to others. For example, he more than once gave substantial sums of money to help his son-in-law Abraham Newburgh salvage his foundering cigar factory.[69] I. J. Benjamin was a Jewish traveler whose diary was filled with descriptions of Jewish communities across Europe and America. Two entries in the diary note that financial assistance from Henry Mack made Benjamin's prolonged stay in Cincinnati possible.[70]

A major hurdle overcome by Mack on his road to success was prejudice. Anti-Semitism and xenophobia were undercurrents throughout American history. General Order No. 11 was one of the more blatant examples. The Dun and Company credit reports exemplify how American Jews were singled out, distinguished from their Gentile neighbors. In various entries, the Mack brothers are identified specifically as Jews though religion should have had no bearing on their credit rating.[71] Entries on other Jewish merchants were often interspersed with stereotypic characterizations, such as shiftiness and cheapness.[72]

German-Jewish immigrants owed much of their success to their ability to adapt their ways to their new homeland. Nowhere was this more apparent than in the Reform movement, but other facets of their lives were also adapted. The focal points for male socializing in nineteenth-century America were the fraternal orders, such as the Masons. Finding themselves excluded from these Gentile social clubs, German Jews created the B'nai B'rith. Founded in the 1840s, B'nai B'rith lodges sprang up in every major Jewish community and imitated Masonry with its secret handshakes, passwords, insignia, and ceremonies.[73] The Cincinnati chapter was founded in 1849.[74] Mack played an active role in B'nai B'rith and served as District Grand Lodge president. He was also active in nondenominational fraternal orders, namely the Mount Carmel Lodge, Lafayette Lodge, Cincinnati Lodge, and Gibulum Grand Lodge.[75]

Henry Mack resided in downtown Cincinnati for most of his adult life. But late in the nineteenth century, he and most of the other wealthy Jews of the Queen City flocked to the outskirts of town. During the 1880s, Henry and his wife moved to Moorman Avenue in Walton Hills. Whereas Walton Hills and Avondale were the suburbs of choice for Jews in the 1880s, by the turn of the century, nearly all of the well-to-do "Israelites" had concentrated in Avondale.[76] The Mack children fondly recalled Henry and Rosalie's summer home that was affectionately called Mt. Airy. Located just outside the city boundaries, Mt. Airy was a working farm. As was typical for German-Jewish immigrants at that time, English was used in all conversations with the children—German was reserved for moments when Henry and Rosalie wanted to speak privately as the children only knew rudimentary German.[76.5] Henry traveled to Europe in the 1880's, visiting his birthplace and mother's grave.[76.6] His health during the final years of his life was only fair.[76.7] He died of colonic obstruction in 1896, exactly 76 years after his day of birth.[76.8]

Though Henry and his brother Abraham were the first of the Mack clan to immigrate to America, it was not long before others in Henry's and Rosalie's families followed, perhaps on the advice of Henry and Abraham. The success of several of these individuals and their descendents elevated the family name to a prominent position in American Jewish history. Herman and Lewis Mack settled in Milwaukee during the 1840s and quickly established a successful dry-goods business. During the 1860s, Lewis served as president of Milwaukee's Board of Aldermen and as chairman of the County Board of Supervisors.[77] Julian Mack became renowned as a celebrated Zionist leader, a U.S. Appellate court judge, and a personal advisor to President Franklin Delano Roosevelt. He served as the first Jewish overseer in Harvard University history during the infamous Jew quota controversy and was tantamount in preventing its passage.[78] Henry's

son Alfred, later a judge of the Hamilton County Court of Common Pleas, graduated from Harvard Law School in 1883, becoming one of the first Jews to do so.[79] Julian and Alfred Mack were typical of the children of Cincinnati's German-Jewish settlers. Whereas the fathers succeeded through commerce, the sons often entered the professions.[80] Julian's brother Ralph served as chairman of the board of trustees of Hebrew Union College.[81] Walter Staunton Mack would head the soft drink giant Pepsicola during the 1950s.[82] After graduating top of his class at Harvard Law School, Joseph Rauh, Jr. served as personal secretary to two U.S. Supreme Court justices. Known as a liberal flame, he would chair the District of Columbia's Democratic Party, co-found with Eleanor Roosevelt and Hubert Humphrey the political watchdog organization Americans for Democratic Action, defend several prominent individuals in front of McCarthy's "communist witch trials," and serve as an outspoken advocate of black civil rights. He was a central figure in the passage of the Civil Rights Act of 1964. In recognition of his many extraordinary contributions to American society, President Clinton posthumously awarded him the Presidential Medal of Freedom, the highest civilian honor.[83] Emily Rauh was curator of the St. Louis Museum of Art and later a member of the Committee for the National Endowment of the Arts. Her marriage to newspaper mogul Joseph Pulitzer, Jr. led to their creation of one of the great private art collections in the world.[84] Edward Hirsch Levi married into the family. He served as president of the University of Chicago Law School, then as United States Attorney General under President Gerald Ford, and later as president of the American Academy of Arts and Sciences. Levi's son David serves as a federal judge.[85]

Henry Mack was remarkable not only for his versatility but also for the success he had in each of his endeavors. He succeeded in the mercantile trade but also played a vital role in the advancement of his religion and his hometown into the modern world. His achievements were all the more impressive in that they were made in the face of nineteenth-century prejudices. Because Henry Mack was in many ways representative of the mid-nineteenth-century Jew, and because he often found himself at the hub of important events that affected his faith, his biography resembles a portrait of American Jewry in the nineteenth century and the age in which they lived. ■

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Isaac Stein: A Rabbi's Short Life

BY ROLF HOFMANN

When little Isaac was born in Harburg in 1877, nobody might have anticipated how short and meaningful his life would be. His father, Gerson Stein, was for many years the well respected principal of the Jewish community. Gerson had a small income from his shop at market square, and he also had been a co-founder of the local fire brigade.

Later Isaac went to college in nearby Noerdlingen, but as he was not very successful, his father sent him to the Benedictine Fathers at Saint Stephans College in Augsburg. The fathers there likes him, and Isaac made great progress in his education. In 1898 he finished college and continued his studies at the University in Berlin, and in 1902 obtained the title of a Dr. phil "cum laude" at the University of Rostock. His thesis on "The Jews in the Swabian towns of the German Empire at times of King Sigmund (1410-1437)" became an outstanding publication, that still can be found in research libraries.

Dr. Isaac Stein continued his studies at the Rabbinic Seminar in Berlin and in 1904 became District Rabbi of Memel. At this time he was just 27 years old. For the next ten years he was the religious leader of the communities in this far eastern part of the German Empire. When World War I started and Russian troops invaded Memel in 1914, Isaac Stein fled west with his wife and two children. Dr. Issac Stein's death came suddenly and unexpectedly. He died in Berlin in July 1915, after having been hospitalized because of severe kidney problems. He was buried in Harburg with great ceremony. Funeral sermons were given by Rabbis from Ansbach and Tilsit. Isaac Stein was survived by his wife and two children. His tombstone has disappeared. A detailed report on Isaac Stein's funeral comes from his brother Siegfried Stein, an editor for many years for the Harburg newspaper. ■

Raphael Mai: A Country Physician in Harburg

BY ROLF HOFMANN

The Jewish physician, Dr. Raphael Mai, was one of the legendary personalities in nineteenth-century Harburg. Born in 1806, the son of the merchant Abraham Mai, he studied philosophy and later medicine at the University in Wuerzburg. In 1829 he obtained his doctorate and two years later he received his physician's certification in Munich from the King's government and was sent back to Harburg to deal with a widespread cholera problem. He finally settled as a country physician in Harburg and took care of the workers when the railway was built around 1845-1850. For his entire life, he was a well-respected individual, known to help those in need, not differentiating between Christians and Jews.

In 1881, after he had been practicing for fifty years, the Mayor of Harburg proposed him to receive the King's "Saint Michael Medal." The Mayor emphasized that Dr. Mai always had been dedicated to unselfish assistance and took no money from poor people. When there had been a smallpox epidemic around Harburg in 1840, Dr. Mai had succeeded in finding the source of this disease. A weaver in the small village of Huernheim had been infected with smallpox and had infected his customers, who came from all over the district. Dr. Mai had treated them. Despite all these praises and evidence of dedication, the King's government refused to grant the medal. Fifty years in service

UPDATE

The Central Archives of the Jewish People in Jerusalem has begun to load significant portions of its holdings of German and Viennese documents on its website.

Check HTTP://SITES.HUJI.AC.IL/ARCHIVES for details.

was not recognized as a reason for a reward like this.

Dr. Mai continued to treat patients until 1886. He had planned to spend old age with his wife Minna in Munich, where their children lived. His wife was the granddaughter of the legendary Court Jew Jakob Lippmann Hechinger in Harburg, who had dealt important negotiations for the Prince of Oettingen-Wallerstein (and whose noble mansion still decorates the upper end of Market Square in Harburg). Dr. Mai could not enjoy much of his retired life in Munich; his wife died one year later. His own death followed six years later in 1893. Husband and wife were interred at the old Jewish cemetery in Munich. Their tombstone still exists. ■

UPDATE

Mecklenburg Research

BY ANNE FEDER LEE

I would like to update some information included in my article "Researching Jewish Ancestors from Mecklenburg" [Winter 2003]. At the end of the section titled *Archives*, the information about the researcher I used, Karl-Heinz Steinbruch, should be changed.
His mailing address is:

Muehlenstrasse 10
19055 Schwerin
Germany
OR
Postfach 11841
19008 Schwerin
Germany
His e-mail remains the same:
MECKLENBURGICA.STEINBRUCH@T-ONLINE.DE

There are two additional publications to include in the *Resources in German* section: *Die Familiennamen der Juden in Mecklenburg* [Family Names of Jews in Mecklenburg] by Norbert Francke and Barbel Krieger (2001, 74 pages) and *Schutzjuden in Mecklenburg* [Protected Jews in Mecklenburg] by Norbert Francke and Barbel Krieger (2002, 131 pages). Both were published by the Verein für Jüdische Geschichte und Kultur in Mecklenburg und Vorpommern e. V, Karl-Marx-Str. 29, 19055 Schwerin, Germany; Phone: 0385/512495; Fax: 0385/512496. I highly recommend both for interested researchers.

Leopold Guldmann: A Saga of the Wild West

BY ROLF HOFMANN

For nearly two hundred years the Guldmann family had lived in Harburg, beginning with Laemle Alexander, who was permitted to settle in 1745, and ending with Sara Guldmann, who died in 1934. The butcher Hajum Hirsch Guldmann (1804-1886) had eight children. His son Samuel took over his business, which still today exists in the very same building. Hajum's other son Leopold emigrated to the USA in 1870. He took the ship "Cimbria" to New York and moved to Watertown, Wisconsin, where he worked for seven years as a clerk in a department store, before moving west towards the Rocky Mountains. In Colorado he started supplying gold and silver miners with their basic needs. Leopold Guldmann had a shop in Leadville and another one in Cripple Creek.

His trading posts were successful, so in 1879 he founded the Golden Eagle Dry Goods Company in Denver, Colorado; he bought land in an area that later would become the center of the city and built the biggest department store in Denver. He mainly dealt with garments and shoes. The following years made Leopold Guldmann one of the wealthiest and most respected merchants of the "Wild West", a real "Merchant Prince" in those days.

When he died in Denver in 1936, he had become a well known patron and philanthropist with several charitable foundations. His splendid home, the "Guldmann Mansion" survived him, but was demolished in the 1960s, replaced with an apartment building. The last bearer of the surname "Guldmann" in Harburg was Sara. She died in 1934 well-known and beloved by all her neighbors. She had always been a solitary person, with a special kindness for children. Still today old people of Harburg recall the "mazze" that she used to give away for Pessach. Her origin is obscure. Her mother's name was Vogel (bird), but her father was unknown. Nobody really knew much about her. Her tombstone still exists at the center of the Jewish cemetery up on Huehnerberg (chicken hill). But a far greater monument is the memory of a humble person, who was always good to everybody else. ■

A List of Posen Province Archival Holdings at the Jewish Historical Institute, Warsaw

BY EDWARD DAVID LUFT

Recently, I visited the Jewish Historical Institute, ul. Tomackie 3/5,00-090 Warszawa, Poland, telephone 011-48-22-827-83-72; HTTP://WWW.JEWISHINSTITUTE.ORG.PL *[Take public transportation to plac Bankowy, a major interchange of trolleycars and buses, and walk about 500 feet; a taxi will get you about 200 feet closer]. I made a list of archival holdings, transcribed and translated into English from their archival holdings for "Prow. Pozna" meaning "Posen Province," all of the fonds acquired in 1945 when the Red Army turned over two train car loads of documents that the Army seized from retreating Nazi troops. All of the Institute's pre-1945 holdings have now been entered into its card file which is not yet online. The Institute continues to enter post-1945 fonds into its index list. The holdings cover all parts of Poland and some other places as will be evident from perusing the list below. What is actually there requires a fond-by-fond look. The staff is very helpful. The Institute maintains a library and museum as well, and many staff members speak English, German, and French. Some speak Hebrew and Yiddish. Photocopying can be arranged.*

1 Aschersleben—Register of birth, marriage, death, and divorce, 1811-1841 (actually in Saxony)

2 Czarnikau—*Acta specialia* of the Jewish community administration...New school *acta*, 1876-1879

3 Czarnikau—*Acta specialia* of the Jewish Corporation in Czarnikau concerning the granting of Hebrew religious teaching. However, these documents actually relate instead to Fraustadt/Wschowa, 1895-1901

4 Fraustadt—Proclamations of the local Royal government, 1869-1895

5 Fraustadt—Acts of the Jewish Corporation administration concerning the selection of a leader over the synagogue-police and the election of a synagogue chairman, 1834-1841

6 Fraustadt—Internal problems of the community, 1853-1987, 1904

7 Fraustadt—Same, 1904

8 Fraustadt—Correspondence, 1863-1896, between representatives and the community and vice-versa.

9 Fraustadt—Bestowals and orders over the assessment of taxes by the Corporation, 1881-1907

10 Fraustadt—Opening of the synagogue, 1895

11 Fraustadt—Convicts support from board participation at public prayer service, 1881-1913

12 Fraustadt—School matters, 1910-1914; 1927-1933; 1850-1865

13 Fraustadt—Cemetery matters, 1890-1914

14 Fraustadt—Synagogue architectural drawings, III 1896, VII, 1897, and seating plan with names

15 Fraustadt—Record of the bill for the repair appeal of the women's section of the synagogue in our town

16 Fraustadt—Acts of the Jewish Corporation administration concerning the bestowal of the order of the prayer service, 1834-1862

17 Fraustadt—Synagogue building locations for the new synagogue, 1885-1891

18 Fraustadt—Acta concerning the cemetery buildings, 1881-1897

19 Fraustadt—Acta of the Jewish Corporation administration concerning the renting out of the meat-tax, 1827-1846

20 Fraustadt—Cemetery correspondence, 1878, 1917

21 Fraustadt—Testament of Wolf Pinkus Cohn, 1883-1889 (Nathan Cohn)

22 Fraustadt—Acta concerning the legacy of Jacob Rawak, 1833-1844

23 Fraustadt—Testament of Moritz Eisner, 1880-1881

24 Fraustadt—Correspondence in the matter of W. Wolf, 1885

25 Fraustadt—Record of the bill for the year 1848

26 Fraustadt—Award certificate for the Jewish school, 1888 (1855)

27 Fraustadt—Finance matters, 1892-1905, 1919

28 Fraustadt—Cash records, 1937-1938

29 Fraustadt—Local budget for 1 April 1937 to 31 March 1938 for the synagogue community of Fraustadt, 1937-1938

30 Fürth—Correspondence in the matter of deposing Rabbi Dr. Loewi, 1835-1845 (actually in Bavaria)

31 Heidingsfeld—Synagogue regulations, 1843-1843 (actually in Oberfranken, Bavaria)

32 Posen—proclamation of the rebuilding of the burned synagogue in Jutroschin and 3 private letters, 1860-1868

33 Posen—Preacher Bahr's collection of songs (printed) for the synagogue in Kempen, 1816

34 Koronowo—List of Jews not eligible for naturalization but who cannot be deported, 1834

35 Krotoschin—Cohn family (Salomon Löbl) 1830 from Krotoschin-Leipzig, 1847-1883

36 Krotoschin—Deceased community members, 1846-1938

37 Komin—General table of Jews for the budget year 1801/1802, 1801

38 Komin—Name index of the community members of the Jewish community of Ko_min, 1833 (from naturalization list)

39 Komin—Assessment of the Jews of Komin for the levy for school contributions for 1837/1839

40 Koschmin—Album of the first class of the Jewish school in Koschmin, 1871?

41 Koschmin—Births, 1821; register of schoolchildren, 1834 and 1872

42 Lissa—Several documents: ketubah in Hebrew, 1807; documents and photographs of Hernsstadt family in Lissa 1838; order for Moses Schwerin to present himself as a conscript, 1839

43 Lissa—Acta of oath-takings concerning the matters of 1839 in 1840-1844

44 Lissa—Family tree of the Kann family of Lissa in Posen, 1933-1936

45 Lissa—Genealogical origins of the Jewish families from Lissa

46 Lissa—Bill of income and expenses of the associated community of Ottmachau, 1856

47 Petrikau—*Acta manualia* [handwritten] of Criminal Director Grimm in matters of the Jews in Petrikau as well as the Starost [governor] in Petrikau v. Przeluski, n.d. (actually in Congress, Poland)

48 Pleschen—Index of Pleschen families with birthdates, 1785-1846

49 Pleschen—School matters. *Acta specialia*, 1834-1838

50 Posen—Acta of the Auerbach family from Posen, n. d.

51 Posen—Instructions to administrative officials, 1835

51A Posen—Prayers and ceremonies for the Sabbath and the high holidays, in Hebrew, 80 pp.

52 Rackwitz—Acta of the Association of the synagogue community of Rackwitz, Posen district, 1897 (1851-1906), correspondence

53 Rawitsch—Various matters, including the synagogue in Schneidemühl, 1790, *etc.*, 1790-1844

54 Rawitsch—Printed items, prayers, and photographs, 1814-1878; Chevra kadisha, Gerson Neustadt, and Aron of Rawicz, gravestones

55 Sarne—Statutes, 1869

56 Schlichtingsheim—Correspondence concerning the synagogue, 1825-1863

57 Schönlanke—Handwritten acta of Justice Commissioner Börner in matters of the Jewish community as well as pleadings before the local Royal government of Bromberg, the tax office, 1839-1842

58 Schwersenz—Acta manualia [handwritten] of the synagogue in Schwersenz in budget matters, 1796-1833

59 Schwersenz—Taxes for the church, 1781-1846, 1827 tax

60 Schwersenz—Taxes for the church in Jarotschew and other matters, 1827-1839 taxes

61 Schwersenz—Court orders concerning financial matters, 1826-1848

62 Schwersenz—Acta of the administrative officials of the Jew-

ish Corporation of Schwersenz concerning their own liability, 1834-1849

63 Schwersenz—Correspondence, 1849, financial

64 Schwersenz—Court orders concerning the synagogue building, 1823-1851

65 Schroda—Acta of the Jewish Corporation concerning the flower-money, 1830-1835

66 Unruhstadt-Kargowa—*Acta generalia* containing orders and instructions about the office management of the administrative officials, 1837-1869

67 Unruhstadt-Kargowa—Financial matters, 1849

68 Unruhstadt-Kargowa—Bill and record of the bill of the Jewish Corporation cash office, correspondence, 1848, 1849, and 1863

69 Unruhstadt-Kargowa—Synagogue places and taxpayer list, 1889-1891

70 Witkowo—List of the births in the police district of the magistrate of Witkowo of the Jewish believers, 1823-1829

71 Witkowo—Citizenship certificate of Loebel Salkind, 1814, Rothstein from Groß-Tschirnau

71A Posen—Reports of the Jewish community representatives, 1864 (Gnesen?)

72 Posen—1828 document in Hebrew on the buying of synagogue pews; statute of the society for tending the sick and burying the dead (Chevra kadisha) in Schmiegel (1886 +), printed; *Posener Neuste Nachrichten*, "Das 25-jährige Jubiläum ehren amtlichen Tätigkeit" [The 25 year jubilee honoring local activity],1826 and 1906

72A Posen—"Fair" Days in Great Poland and Little Poland," manuscript in German

73 Personal documents of Samuel Heymann Mugden of Kempen, 1800-1873, and Prietschbach (birth), 1841, Schmiegel, 1834-1893

74 Various items on Posen, Sulmierzyce, Baszki (in Congress Poland), Schneidemühl, 1922-1938

74A Letter from the city of Gnesen to the Jewish community concerning the complaint of A. Waldstein, 1869

75 Tiktin's bequest of various items of Rabbi Tiktin correspondence on Pleschen, Posen, Krotoschin, Ostrowo, and Grätz, 1830-1884 ■

A Family Anecdote

BY PETER ZIMMER

Doesn't every family tell stories about famous relatives or memorable events which are passed on from generation to generation? But who really knows or cares whether these often amusing stories are true, false, or a mixture of both?

Of course this is the same with my family. There are several of these anecdotes that were and still are repeatedly related by members of my family. But I must admit that most of those stories which I heard so often never interested me.

This changed considerably once I became interested in family history. About two years ago, when this "journey" began, I was told that the best way to get started with genealogy is to listen to stories from family members. This is exactly what I did. Recently my aunt once again told me an anecdote which I had heard before.

The anecdote was about a certain relative who had been a member of the official Austrian delegation at the Saint German Peace Treaty near Paris in September, 1919. The treaty, which took place at the end of World War I, meant the end of the Habsburg Austrian Empire. So, of course, this was no reason (at least for the Austrian delegation) to hold a celebration. But the Peace Treaty in Saint Germain was followed by festivities in the evening which included a ball. The Austrian delegation, as losers of the war, had not really expected such an event and were, therefore, ill-prepared. According to the story circulating in my family, only one delegate had brought the appropriate attire (a tuxedo). This of course was "our relative"! This time, instead of just listening and saying "how interesting," I started to ask questions. Who was he? What was his name? What do you know about him?

All my aunt was able to tell me was that his last name was Lang, just like my maternal grandmother, and that he was a member of the Social Democratic Party.

So I decided to check this out.

First, I searched the internet and read books about the Saint Germain Peace Treaty, but I could not find a list of the Austrian delegates sent to the Peace Treaty.

I queried the Archiv der Republik in Vienna, Austria. After some time they sent me a list of the members of the Saint Germain treaties of 1919. Unfortunately there was no Lang among them. So I became skeptical of all the stories I had heard.

After double-checking the list of participants, I

found a name familiar to me: Pohl. Was it possible that that was the name for which I had been looking rather than Lang? I knew from the family tree that my grandmother's maiden name was Pohl. Moreover, the Dr. Otto Pohl I found on the list of participants was a Social Democrat. How could I prove that this Otto Pohl was the one to whom I was related and the one my family anecdote was about?

Once again I wrote to the Archiv der Republik in Vienna and asked for further information about Dr. Otto Pohl, still not knowing whether we were related or not.

The information I got from there was very interesting, even though it could not prove that he was the one for whom I was searching. Information from a manuscript, which will be published in 2004, states:

Otto Pohl was born in Prague March 28, 1872. He attended the German Gymnasium in Prague and studied law at the Charles University in Prague. After his studies, he published the monthly newspaper Die Akademie in Prague. From 1898 to 1918 he was one of the editors of the Arbeiter-Zeitung in Prague. On November 16, 1918 he followed a call by Chancellor Dr. Karl Renner to become a representative of the Ministry of Foreign Affairs. In 1919 he was a member of the peace delegation at Saint Germain. From 1920 to 1927 he was the official minister of Austria in Moscow. From 1929-1934 he was the editor of the Moscow News, published in German and English.

In 1938 Otto Pohl left Austria for Paris, where he met several other German emigrants such as Arthur Koestler, Walter Benjamin, Walter Hasenclever and many others. When the Nazis occupied France, Otto Pohl fled to the south of France.

After the ceasefire treaty between Germany and France, he was told that he was on the Gestapo list and knew that he would be handed over to the Nazis as a Jew and a Socialist. So he saw no other way than to put an end to his life.

Together with his wife Charlotte Pohl [née Glas], committed suicide in Vaison-la-Romaine in the south of France in May 1941.

When I received this information I must admit I was really moved. This was no longer the "amusing" anecdote about the "dancing" relative but a very sad story about our recent history.

But I still didn't know who this Dr. Otto Pohl really was.

From my family tree I knew that my great-grandmother had a brother William Pohl who was married to Pauline Pohl [née Nachod]. But how could I find a connection? Waiting for an answer from the Prague State Archives would take too long. So, with the help of friends, I wrote a letter in French to the Mairie in Vaison-la-Romaineasking for a death certificate of Otto and Charlotte Pohl.

Only a few days later I received their answer:

On July 10, 1940 at 10:30 A.M. Otto Pohl, born in Prague March 28, 1972, son of Wilhelm Pohl and Paulie Pohl, née Nachod, and his wife Charlotte Pohl, née Glas, born in Vienna, were found dead in the house of taton Arnauld in Route Villedieu in Vaison-la-Romaine.

This of course showed me that Otto Pohl was the one I was looking for. The date of death given in the manuscript proved to be wrong; Otto and Charlotte Pohl had died ten months earlier.

There is still much to find out about Otto Pohl, about whom I had not known before except the "dancing episode."

During my research, I found a book written by him in 1902, called "Der Arbeiter im sozialistischen und kapitalistischen Staat." I also discovered that he even wrote children's books.

Despite all of his accomplishments there was no more room for him in a Europe full of Nazis seeking to eliminate all Jews and Socialists.

My family will be traveling to the south of France, where I will try to find his grave and, perhaps, additional information about him.

There is something else I still have to find out: Otto and Charlotte Pohl had a daughter who was born in Vienna. Her name is still unknown to me.

All in all this story shows that it is well-worth listening to family anecdotes even if they do not turn out to be as amusing as they were supposed to be. ■

THIS TIME, INSTEAD OF JUST LISTENING AND SAYING "HOW INTERESTING," I STARTED TO ASK QUESTIONS. WHO WAS HE? WHAT WAS HIS NAME? WHAT DO YOU KNOW ABOUT HIM?

Hans Schimmerling: Pianist, Composer, Teacher

BY STUART RICHARD COOPER

My maternal grandfather, Henry Schimerling and his siblings immigrated to the U.S., in the late 1800's, from Radimov, in the Senica District of Slovakia. It was a farm town with approximately 40 homes, barns and other buildings. Radimov was located 48degrees45' N/17degrees12'E. It was about seven miles from Holics and 12 miles from Göding (now Hodonin). Sadly, the town, like many other small communities in Europe, disappeared during WWII.

Hans Schimmerling, known professionally as Hanus Aldo Schimmerling, was born to Hugo Schimmerling, a dentist, and Eugenie (Jennie) Grossman, in Brno, the capital of Moravia, over one hundred years ago, in the year 1900. Both parents, in their sixties, fell victims in the Holocaust in 1944. Hans grew up speaking both Slovak and German as lessons were conducted in German.

Schimmerling started to study the piano at age six, adding the cello at age eleven and music theory at fourteen. He gave his first public recital at thirteen and was teaching at seventeen. At the age of ten, he entered the Realgymnasium which was a high school teaching both the major subjects of a Gymnasium and also more technical studies of the Realschule. He graduated, at age 18, with high honors.

In 1918, the last year of WWI, Hans joined the Imperial Austrian Army but served only seven months attending officer's school in Hungary. During this time he learned Italian. After the war, he moved to Vienna and studied medicine at the University of Vienna for four terms at his father's request. He discontinued medicine and enrolled in the "Staateswissenschaften" a department of the law school at the University of Vienna. All the while he continued to study and practice music at the Conservatory of Vienna. When Hans was nineteen years old, he published his first composition, a setting for voice and piano from several poems.

Hans began to study English at the age of twenty and simultaneously with his last year at "Staateswissenschaften," he began his studies at the Composers and Conductors Department of the Academy of Music in Prague. Because of his previous studies, he was accepted into the fifth year course. He graduated after the sixth year and received his diploma from both the law school and the composers and conductors school.

Immediately after graduation, he became the coach and conductor at the German Opera in Prague for a year and a half. He was then invited to go to the U.S. as the accompanist to a Berlin opera star and spent a year and a half at the Metropolitan Opera in New York City. After touring the East, South and Midwest of the U.S., Schimmerling went to Paris where he enrolled in a summer course at the Sorbonne. He returned to the U.S. in 1926 to be the accompanist of Michael Bohnen who was the leading Metropolitan Opera bass.

Hans married his wife, Mathylda, in 1932 and lived in Vienna from 1928-1938. In 1937, he wrote a newspaper serial called, "Lerne Deutsch in 120 Jahren!" with cartoons drawn by Beate Wiesner. Hans left Vienna for Brno just before Hitler's invasion of Vienna. He took a course at a teacher's college and taught music, German and European history at the Massaryk High School. In 1939, he and his wife went to Prague; then to Trieste, Italy and sailed to the U.S aboard the Vulcania, landing in New York City, which was to become their home. Hans Schimmerling became a citizen in 1944.

Hans stayed in New York City for about eleven years composing, conducting, teaching and writing articles for magazines. He was connected with the Cathedral of St. John the Divine, the Opera Workshop at Hunter College, the Czechoslovakian Choral Society and in the 1950s was the director of the Opera and Music Theory Deptartment of the Chatham Square Music School.

In 1951, Schimmerling authored a book titled "Folk Dance Music of the Slavic Nations." It was published by Associated Music Publishers in New York.

In the 1950s, Schimmerling bought a home in Woodstock, New York and spent most of his time there. He was employed by the Board of Cooperative Services (BOCES) in Ulster County, New York, and was teaching music in Woodstock, Kingston and Tillson, NY. He taught until 1960 when he officially retired. During his elementary school teaching, he introduced new features

in classroom teaching as well as school performances. His school programs, such as *Musical Journey to Europe*, *From Sophocles to Rodgers & Hammerstein*, and especially the classic *The American Parade* (a combination of studies in music, American history and geography) were widely acclaimed. *The American Parade* is a two-part pageant for children. Part I is "History on Parade" from Sir Walter Raleigh to Thomas Edison. Part II is a Parade of the fifty states from Virginia to Hawaii.

After his retirement, Schimmerling made frequent trips to Europe, visiting schools in Austria, Switzerland, Germany, Italy, and the Scandinavian countries. He compared the different methods of teaching.

Hans Schimmerling's eighty-five publications in music are too numerous to mention here. In the field of research on Slavonic music, his book "Folkdance Music of the Slavic Nations," brought him two honorary degrees. There are two outstanding pieces among his choral works. "Memories of Czechoslovakia" was written in 1945. His satire for a male chorus, "Elegy" has had more than 1000 radio and other performances. His sacred music, especially the cycle of ten anthems, *A Millennium of Earliest Known Christian Hymn Writing* is sung by choral groups throughout the U.S.

Schimmerling was the co-founder of the annual Woodstock Summer Festival which included his Harmony Hill lecture-recitals which he began in 1955. He also wrote over 1200 articles for local and other papers and magazines.

Many of Hans Schimmerling's compositions have been performed throughout the U.S. and Europe. A few of them are "Te Deum", "First Symphony", "Cantus Contra Bella" and a cantata for a baritone solo and chorus, "Humphrey Potter," composed in 1943. As late as 1996, a choral concert program by the Texas Tech ninety-voice chorus included a Schimmerling capella [Kde Su Kravy Moje] about a girl cow herder who awakens from a nap to find that, during her slumber, her cows had wandered away over the meadow. She cries out, "Where are my cows?" and begins to hunt for them, calling them by their individual names.

Now is probably a good time to tell you that I never met Hans Schimmerling and no one in my family, up until the 1960's, ever heard of him. How do I happen to know about him? Well, not from a book or the short paragraph in the 1965 "Who's Who of American Jewry." One day Hans Schimmerling got in a cab in New York City and noticed the driver's name on the hack license and said to the man, "That's my name!" The driver was my mother's first cousin, Dave Schimerling (our family dropped one 'm' in the last name) who drove a cab in Manhattan for many years. They exchanged name/address/telephone, etc. My mother visited him once in Woodstock. He was an amateur genealogist for over 30 years and knew his relationship to my great grandfather and my grandfather and his siblings, who by this time had passed away. Of course he had no knowledge of their having lived in the U.S. He gave her a one page family tree depicting our relationship. On the back of the chart was a note that he had 40+ more pages of family tree. Unfortunately, Hans Schimmerling went to the hospital for a minor operation and never left alive. The year was 1967. Everyone who knew him felt a great loss.

ONE DAY HANS SCHIMMERLING GOT IN A CAB IN NEW YORK CITY AND NOTICED THE DRIVER'S NAME ON THE HACK LICENSE AND SAID TO THE MAN, "THAT'S MY NAME!"

I became interested in my genealogy, in 1991, and delved into the life of Hans Schimmerling. I started writing every place that might have the 40+ pages of family tree as well as performing the basic steps of genealogy. I never found the family tree but I did locate some interesting material from a trip to the Woodstock, public library and the Hofstra University Music Department's library. The man who received the books donated to Hofstra from Schimmerling's estate in the 1960s was the Director of the Music Department. when I visited the college. He remembered an envelope that contained material not suited for the department's library. He had put it in his desk in his office and it was still there. He offered it to me and I accepted sight unseen. The envelope contained: newspaper clippings of his German daily serial, some marketing paraphernalia and, most importantly, his autobiography. ■

Who Was Leon Hirsch?

BY CLAUS W. HIRSCH

My involvement with family history research began twenty years ago, shortly after my father's death. Like most people with German-Jewish roots, I had the benefit of a "Familien Buch" (family book). This slim volume listed the names of, and other relevant data about, all four of my grandparents and of one great-grandparent but little else. Certainly it gave no clues to any of my late father's four siblings. I knew that one of his brothers, Hanns, died in Auschwitz. One sister, Margot, committed suicide before the war and another sister, Felice, died in Amsterdam in 1976. But what about the remaining sibling, Leon? Here I knew virtually nothing.

I put this research aside, but several years later recalled a whispered conversation I had had with my mother many years earlier. In it she divulged that Leon had a left wing background and fled to Switzerland before the war. This led me to write to the Swiss Red Cross and I quickly received a reply telling me that he had immigrated to Switzerland in 1933 and died in Bern in 1954, but that he had spent most of his time in Switzerland in the town of Brissago. A letter to the Jewish Community in Bern yielded some additional information. However, I wanted even more and so contacted the mayor of the small town of Brissago. Several months later I received a letter from one Wolfgang Schuette, a man in Leipzig, Germany, telling me that Brissago's mayor had forwarded my letter to him for a reply. Schuette, it turned out, knew a great deal about my Uncle Leon as he had authored two books about him!

The books authored by Wolfgang Schuette are entitled Von Berlin Nach Brissago—Auf den Spuren von Leon Hirsch in der Schweiz (From Berlin to Brissago—on the Trail of Leon Hirsch in Switzerland) [Berlin: Buchverlag der Morgen, 1987] and "Mit Stacheln und Stichen" ("With Barbs and Stitches") [Leipzig: Edition Peters, 1987]. The first book tells about Leon Hirsch's adult life in Berlin, first as a book dealer and small-time publisher and subsequently as the leader of an anti-fascist cabaret called "Die Wespen" (The Wasps). The latter topic formed the basis for the second book by Schuette.

Leon Hirsch was born in Berlin in 1886, the son of Bernhard Hirsch, a wholesale dealer in buttons and cuff links. Leon's father had come to Berlin in the 1880s from the small West Prussian town of Gollub (now Golub, Poland). He married Henriette Goudstikker, the daughter of a prominent Jewish family of antiques dealers from Amsterdam. The mother's forebears had traveled back and forth between Holland and Germany over the centuries and one of the earliest known family members was the court jeweler Jost Liebmann (a.k.a. Juda Berlin; ca. 1639/40-1702). Liebmann's son, Abraham Berlin (a.k.a. Abraham ben Yehudah Berliner), eventually moved to Amsterdam and there was appointed Chief Ashkenazi Rabbi (1716 to ca.1729) of the city. The Liebmann connection also included a family relationship with Heinrich Heine (1797-1856), Glückel of Hameln (1646-1724) and Giacomo Meyerbeer (born Jakob Liebmann Beer; 1791-1864). It is doubtful that either my father or Leon knew this bit of family history. Leon's life as a book dealer in Berlin apparently was not a huge financial success. However, aside from dealing in works with Socialist themes, he also dealt in the graphics of Otto Dix, George Grosz, Käthe Kollwitz, and Heinrich Zille; several of these artists became friends of his. Several also presented him with complimentary copies of their works from time to time, realizing he had struggles with both his business and his health.

Leon always appeared to be doing imaginative things like sponsoring "authors' evenings" at which both prominent and little-known writers spoke about their latest work. Some of these books, of course, were published by the Leon Hirsch Verlag. Over fifty of the authors' evenings were held from 1921 to 1927, according to Schuette, and these included presentations by such figures as Erich Mühsam (a revolutionary and friend of Leon's; 1878-1934), the poet Else Lasker-Schüler (another close friend, who died in Jerusalem in 1945), the children's books author Erich Kästner (1899-1974) and Salomo Friedländer (1871-1946), a writer loosely associated with the Dadaist movement.

In late 1928 or early 1929, Leon founded the cabaret known as Die Wespen. The anti-fascist group had no permanent home but gave performances in halls located in some of the less fashionable parts of Berlin. In Berlin Cabaret [Harvard University Press: Cambridge, 1993], the author Peter Jelavich goes on to state that "of the smaller ventures founded in 1929, only The Wasps (Die Wespen) managed to survive un-

til 1933. Conceived as a 'flying cabaret,' with distinctly leftist tendencies, it had no fixed base, and it tended to avoid the commercial theaters of western Berlin." Performers included many now-forgotten names like Karl Schnog, Erich Weinert, Claus Clauberg, Roda Roda, Else Lasker-Schüler and Margarete Voss.

The Nazi regime did not look kindly on the activities of the cabaret directed by Leon Hirsch. Evidence of this emerged with the inclusion of his name in the anti-Semitic book, 14 Jahre Juden Republik (14 Years Jews' Republic). The publication listed him as a Berlin-born dissident, book dealer and member of the political-satirical cabaret "Die Wespen." Interestingly, that book did not label him a Communist and several independent sources maintain Leo never was a party member.

One day the Gestapo came to arrest him and were already in his apartment when he was tipped off and fled, with only a small suitcase and no coat, for Switzerland. There he was allowed to get medical treatment for tuberculosis but the Zurich police made it clear that his extended stay was not considered desirable. No work permit would be issued, denying him the opportunity to join another similar cabaret group in Switzerland. Eventually he was granted permanent residence as a political refugee.

Leon's time in Switzerland was bittersweet. He managed to escape the clutches of the Nazis but was unable to earn a living through his professional efforts. Instead, he was forced to rely on small amounts of charity and the proceeds from sales of his limited collection of prints he was able to get into the country. A small man of fragile health, he nevertheless lived through turbulent and exciting times in Weimar Germany and had brushes and friendships with many of the prominent players in the liberal artistic world. His publications, authors' evenings and political cabaret even gained him a certain amount of notoriety. ■

Who Was Carl Laemmle?

BY GEORGE ARNSTEIN

One of the founders of the motion picture industry, Carl Laemmle, was born in Laupheim near Ulm in southwest Germany on 17 January 1867. There he attended the local Latin School between 1878 and 1880. Today the secondary school is known as the Carl Laemmle Gymnasium, in recognition of the many ties to his native city. Carl died on September 24, 1939 in Beverly Hills, California. Today the Laemmle chain of movie theaters in theLos Angeles area serve as a vague reminder.

The Laemmle family came from Fischach near Augsburg [See *Ahnentafel* below for details]. Carl followed an older brother, Joseph, to New York City. He then moved to Chicago, to Oshkosh, WI. In 1906 in Chicago, at age 39, he discovered the wonder of silent movies. He produced Hiawatha (after Longfellow) in 1909. He soon owned a modest chain of theaters and went to California where he founded the Independent Motion Picture Company, also in 1909. In 1912 this became Universal Studios, which he sold in 1935.

Carl's descendants continued in the movie industry where nepotism was not unusual. One of his nephews by marriage was William Wyler. At one time he had seventy relatives on the Universal payroll. Carl produced several thousand motion pictures, many lost or undistinguished; however he did produce the Oscar-winning "All Quiet on the Western Front."

Carl made significant charitable contributions to Laupheim after World War I. And he supplied some 300 affidavits of support to Jews to enable their escape from Nazi Germany, primarily those from Laupheim, but also Jews from elsewhere in Württemberg (Stuttgart, Ludwigsburg), as well as from Bavaria (Nuremberg, Bayreuth), Dresden, Berlin, Frankfurt and Carlsbad. His generosity encountered explicit doubts by the American consul in Stuttgart as to whether a single citizen

could guarantee that so many immigrants would not become public charges in the U.S.

Details of this massive, successful effort were published by Udo Bayer (a school administrator in Laupheim and a biographer of Laemmle) in Film History 4/1998, also available at HTTP://WWW.LAUPHEIM.DE/LAEMMLE2.HTML. It names some names, and offers details on American immigration policies with sources and details.

Here is a sample.

Ahnentafel for Carl Laemmle

Family names in Wuerttemberg *were mandated only in 1828; earlier they were infrequent and not always firm.*

FIRST GENERATION

1. Laemmle, Carl
Carl [x-Karl] Laemmle was born on 12 January 1867 in Laupheim. He died on 24 Sept 1939 in Beverly Hills, CA. To U.S. in 1883, opened cinema in Chicago 1906, established Universal Studios 1912.

SECOND GENERATION

2. Laemmle, Judas
Judas Laemmle was born on 25 Oct 1820 in Laupheim. He married Rebecca Laemmle on14 Mar 1853. Laupheim filmed register 518 frame 210 shows his parents, spouse Rebecca née Laemmle in 1831, 12 children.

3. Laemmle, Rebecca
Rebecca Laemmle was born on 14 June 1831 in Laupheim.

THIRD GENERATION

4. Laemmle, Baruch
Baruch Laemmle was born in Oct 1789 in Laupheim. He died on 9 Jan 1858. He married Klara Hechinger on 7 December 1816. L44: marr.to geb. Erlanger/Hechinger from Buchau b.20 Jun 1791 +2 Oct 1860.

5. Hechinger, Klara
Klara Hechinger was born on 12 Oct 1785 in Buchau. I may have Klara confused with one of her sisters.

6. Laemmle, Samuel
Samuel Laemmle was born about 1800. He married Theresia Adler.

7. Adler, Theresia
Theresia Adler was born about 1800.

FOURTH GENERATION

10. Hechinger, Joseph [x-Isak]
Joseph x-Isak Hechinger was born on 5 Nov 1736. He died on 4 Apr 1796 in Buchau. He married Veronika Gideon on 3 October 1770. Buchau Familien register folio 14. Daughter b.12 October 1785 illegible, m.1816 to Laupheim. 518: 91. 518:III shows him as Josef Isac, son of Jechiel Isac, son of Wolf Isac [spouse Mathilde Kahn?] who had two other sons: Rafael Isac Hechinger, father of Jacob Rafael Kaulla, who became patriarch of Kaulla clan; Israel Isac in Buchau.

11. Gideon, Veronika
Veronika Gideon was born on 12 Oct 1740 in Ichenhausen. She died on 13 Nov 1801 in Buchau. 518:91. 518:206.

FIFTH GENERATION

20. Hechinger, Jechiel [Joel]
Jechiel [Joel] Hechinger was born about 1700 in Zurich. B Folio 14 shows wife as Karoline "von da" i.e. Zurich. This entry presents a problem because the Swiss confederation excluded Jews until late in the 18th century.

22. Gideon, Mayer
Mayer Gideon was born about 1710 in Ichenhausen. DoBis estimated. He and his wife Sara lived in Ichenhausen; not necessarily born there. Buchau Cemetery list 26:8 refers to Voegel, daughter of Vorsteher [barnass] Mayer. ■

There is also preserved an example of how Laemmle tried to support people following his difficulties in regard to the number of affidavits. In October 1938 he wrote to the distantly related Einstein family in Ulm:

"I cannot issue any more affidavits because the American Consul will not accept them from me for the reason that I have already issued far too many. Nevertheless, I will try and find a sponsor for you....I have already promised to do the same thing for at least 150 other people and you can readily understand that it will not be an easy matter to find so many sponsors..."

This genealogy is based on Laupheim and Buchau family registers. Note that both of his parents were named Laemmle, but I found no ancestral tie between them.

Book Reviews

The Kohnstamm and Allied Families: A Family History
by C. T. Marx
Wembley, England, 2002, 504 pages

"I love every Kohnstamm, the grandest family."
—Diary of Myra Lambert, 11 October 1906

When researchers bring in their family histories to the Leo Baeck Institute, I often quip that I am one of the few people who really enjoys reading them. This is true, but I must admit that I especially enjoyed reading the history of the Kohnstamm family, and not only because it's my own family history as well. This one was a joy to read not only because of the extensive knowledge of German Jewish history of its author, Theo Marx, but also because of the extraordinarily extensive and detailed research that went into it. I note with interest that quite a few of the family members who will be receiving copies of this book are no longer Jewish, many of their ancestors having converted to Christianity in the early 19th century. For them, this insightful overview of Jewish life in lower Franconia, where the ancestors resided, must be especially poignant.

The tome, beautifully bound in a bright red binding with one of three family crests emblazoned on the cover in gold, is the result of a lifetime of research. The vast number of diverse life stories in its pages were lovingly transcribed by Theo who, with his wife Anne, traversed the continents visiting family members and practically singlehandedly kept the British post in business, long before email took the place of this part of the joy of family research.

The text is rich in detail—from how the name was transformed into its many derivations (to hide the Jewish ancestry)—to why Agatha Christie might have chosen this relatively unusual name for a murder victim in one of her novels (no one really knows). The book is divided into readable charts (not computerized and easy to understand relationships), accompanying statistics (every name is assigned a number in a format familiar to most genealogists), and extensive notes on the lives of many family members.

The Kohnstamm family traces its ancestry back to a Sephardic progenitor, Don Menachem Chajim Ha-Kohen, "whose forebears were expelled from Spain or Portugal and emigrated to Holland." He most likely moved somewhere in Germany after the end of the Thirty Years' War, and to Niederwerrn in about 1680. Over 3,500 family members and their spouses can be identified from Don Menachem Chajim's two sons.

Family members are found in all corners of the earth, and I mean everywhere! From Bhutanto New Zealand to Tanzania and Zimbabwe to Fijito Solvenia. Their stories are overwhelming when compiled in this volume. Theo has gone beyond the details of education and achievement to document a comprehensive world story. Knowing the effort he took to confirm the accuracy and detail of my own family's story, which takes up a mere page of the 504 in the book, I marvel at the lifetime work (and the patience of his wife) to assemble this volume. Anyone who is thinking about publishing a family history should marvel and learn from this extraordinary research.

A copy of the book has been placed in the library of the Leo Baeck Institute, courtesy of the author.

Karen S. Franklin

Choose Life
by Arnold Erlanger
The *Write Your Story* collection
Makor Jewish Community Library
Australia

Arnold Erlanger writes the story of his own life, starting as a modest, obedient, faithful Jewish boy in a small town mainly untouched by Nazi wrongdoings until 1935-36. When his older sister and her husband emigrate to Palestine in 1936, he decided to prepare his own alyah and joined a Ha'hshara training center where young Jewish boys and girls receive instruction and practice in agricultural tech niques were most needed for immigrants to Palestine.

After the Night of Broken Glass, 9-10 November 1938, he was arrested and sent to the Buchenwald concentration camp. Arnold was released after some weeks, on the condition that he leave Germany. He received a temporary visa for Holland, where he joined another Ha'hshara center near Enschede. There he lived a farmer's life until August 1942 when he began his awful voyage towards the Nazi final solution.

The list of camps to which Arnold Erlanger was taken follows: Ruurlo (De Zomp Labour Camp, Holland), Ommen (Erika Camp, Holland), Westerbork (Holland), Auschwitz (Buna-Monovitz, Poland), Flossenbürg (Germany). On April 20, 1945, the Flossenbürg inmates were marched southward toward Mauthausen, Austria. This march of some 250 kilometers fortunately ended after only some 60 km, when the prisoners were liberated by American forces.

Arnold never deviated from his faith and believed the Lord was responsible for any and all "miracles" that saved his life. For instance, his skill in welding, acquired in the Ha'hshara center, provided a job in Buna-Monovitz, the chemical works where Primo Levi also worked. Only a small part of this autobiography deals with his life in the concentration camps.

After liberation Arnold Erlanger returned to Holland. He married Zet (Rosetta), the widow of a Dutch Jew, who was the mother of two little girls. Erlanger credited his beloved Zet with being responsible for his own achievements. Arnold built a business; however, the sad memories eventually make life in Holland and Germany unbearable. The family emigrated to Australia, where Arnold's cousin lived.

In Australia Erlanger became involved with the local Jewish Community. After a life of volunteering for various activities Arnold Erlanger was honored by the Queen of England. The "A M" which he proudly attaches to his name means that he has been named a member of the Order of Australia.

I have been deeply moved by this book, a lesson in humanity: here is a basically kind man, close to his relatives, a brother to his 'haverim' (the men and women he has encountered in the Ha'hshara centers), an observant and faithful Jew always ready to assist the community, in short a man with a positive ap proach of life, a mensch. His book's title is well chosen.

Ernest Kallmann

A Short History of *Stammbaum*

BY GEORGE ARNSTEIN

Now that Stammbaum is ten years old, it is a fitting time to take a look at the history of the publication. We acknowledge Harry Katzman, who was a prime mover in founding the journal.. Harry urged us – mostly participants in an early discussion group devoted to German Jewish genealogy intitiated by Susan King, to establish a SIG, a Special Interest Group. He persisted and produced a first edition of *Ahnentafel* which turned out to be a short-lived publication. It died after one issue, but it also gathered enough interest to give birth to a successor named *Stammbaum*, whose first editor was Bill Firestone in Santa Cruz, California. Vol. 1, No. 1, Winter 1992-1993, listed Harry Katzman as publisher, Bill Firestone as Editor, Rolf Lederer and Herb Mautner as the "Advisory Board, information." Issue 2 added Karen S. Franklin and Claus W. Hirsch.

Bill Firestone continued work at an extraordinarily professional level as editor for five issues, developing the format and production. In Issue 5, mailed to 250 subscribers, he wrote:

> "...at the forthcoming 14th Summer Seminar on Jewish Genealogy...in Washington, D.C., June 25-29, a German-Jewish genealogy birds-of-a-feather session is planned at which the future of Stammbaum can be charted..." Bill also mentioned that it is not a profit-making operation: "We have a paid staff of zero people."

That is still true today. Not incidentally, Bill continued to maintain the subscription list until 2001 when Karen Franklin, who manages the actual printing, inherited that task as well.

From the 1995 Washington meeting there emerged several significant decisions, foremost the idea of seeking a home, which is how Stammbaum became a publication of the Leo Baeck Institute in New York. In fact, Issues Six and Seven (combined, December, 1995), for which I served as guest editor, reported that negotiations with LBI were still under way toward a logical outcome since LBI and the journal have a common interest in the history and traditions of the same population. A mission statement also seemed appropriate, sufficiently broad to survive.

Stammbaum Mission Statement

1995 (SLIGHTLY REVISED, 2001)

Stammbaum was established to further German-Jewish genealogy and family history, especially in the U.S. and Canada. Despite its name ("family tree") it is an English-language publication, in support of research and publication of reliable family histories. Accordingly it facilitates the exchange of helpful and sound information, techniques, sources and archival material. It includes human interest and anecdotal material which adds verisimilitude to genealogical data.

While the focus is on Germany, the scope includes Austria, Switzerland, Alsace and Bohemia, and other areas with linguistic and historic relevance.

Stammbaum, while very much part of the Jewish tradition and culture, is a secular, not-for-profit publication, published by the Leo Baeck Institute of New York City. It is written and managed by volunteer leaders, and collaborates with others with similar interests.

Claus Hirsch was guest editor for combined Issues Eight and Nine, July 1996, with an advisory committee of George Arnstein, Joseph Fibel, Karen S. Franklin, Hirsch, Harry A. Katzman and Ethan Starr. LBI liaison was Frank Mecklenburg, LBI Archivist, who soon became a member of the advisory committee.

Karen S. Franklin edited Issue Ten, December 1996, as she acknowledged William Firestone's work in updating the Stammbaum web page, and David Neumann, who indexed issues six/seven and eight/nine.

With Issue Eleven, June 1997, I became guest editor, assisted by an advisory committee of William Firestone, Karen S. Franklin, Hirsch, Hans George Hirsch and Peter Lande. Hans, as an experienced genealogist with a strong memory, was an important addition; Peter was and continues to be an active volunteer at the U.S. Holocaust Museum. This enabled him to edit Issue Thirteen, May 1998 ["Mostly Holocaust"].

The committee, with Karen as Chair, continued to help me when I served as the regular editor for the following issues until I resigned after Issue Eighteen, December 2000. Co-editors Carol D. Baird and Ann Feder Lee felt a need to rotate the editorship after producing four large issues [Nineteen, Twenty, Twenty-one and Twenty-two]. Volunteer Paula Zieselman is editor of this issue [Twenty-three]. John Lowens, moderator of the German-Jewish SIG, joined the advisory committee in 2002. Current circulation is about 350.

The current advisory committee—Karen S. Franklin, George Arnstein, Claus Hirsch, Hans George Hirsch, Peter Lande, John Lowens and Dr. Frank Mecklenburg—welcome submissions of articles for upcoming issues. Please direct them to KFRANKLIN@LBI.CJH.ORG.

Relevant websites: HTTP://WWW.JEWISHGEN.ORG/GERSIG and HTTP://WWW.JEWISHGEN/STAUMMBAUM. ■

Deadline for *Obermayer German-Jewish History Awards* Nominations is September 22, 2003

The German Jewish Community History Council has announced that its Call for Nominations for the Obermayer German Jewish History Awards is available by sending an email to GERMANAWARD@HOTMAIL.COM or by letter to:

German Jewish Community History Council
239 Chestnut Street
West Newton, MA 02465-2931
USA

These awards will be given again this year to non-Jewish Germans who have made extraordinary contributions to preserving the Jewish history, culture, cemeteries and synagogues in their local communities. The award ceremony will take place at the Plenary Chamber of the Berlin Parliament on January 27, 2004, the German Holocaust Memorial Day (the anniversary of the liberation of Auschwitz). This will be the fourth year that such awards have been given. This award provides an ideal opportunity to recognize specific deserving individuals. Previous awards have been given to the following individuals. ▶

Correction

The email address of Geheimes Staatsarchiv Preßischer Kulturbesitz, Berlin-Dahlem, printed in the article "Lists of Jews as a Source for Family Research in Prussia" [Winter, 2003] is incomplete.

The correct address is GSTA.PK@SPK-BERLIN.DE.

Hans-Eberhard Berkemann rescued and preserved two synagogues and a cemetery and organized exhibits and ceremonies in Rheinland-Pfalz;
Gisela Blume restored cemetery, prepared Holocaust memorial and Gedenkbuch, developed genealogical records in Fürth, Middle Franconia;
Günter Boll uncovered lost objects, preserved history from synagogue and cemetery records in Alsace and Baden;
Irene Corbach researched and preserved the history of the Jawne Jewish high school and the entire Cologne Jewish community through publishing books, arranging exhibits, and interacting with former Cologne Jews;
Heinrich Dittmar focused on the positive relations of Christians and Jews from the 17th century to the present in the Vogelsberg region of Hesse through research, publications and connections with survivors;
Olaf Ditzel researched history, preserved cemetery, and prepared exhibits in small towns on Thuringia (formerly GDR);
Joachim Hahn authored eight books on history and culture of southwest Württemberg;
Gerhard Jochem & **Susanne Rieger** constructed and maintained an extensive website on Jewish history of Nuremberg, Fürth, and surrounding communities;
Ottmar Kagerer restored vandalized tombstones in Weissensee cemetery in Berlin;
Monica Kingreen authored numerous books, articles, and initiated exhibits in communities of Hesse;
Josef Motschmann wrote books and restored cemetery and synagogue in Upper Franconia;
Carla & **Erika Pick** led the Arbeitskreis group which focused on using survivor participation to explain the history and culture of their former Jewish community
in Borken, Nordrhein-Westfalia;
Gernot Roemer prepared books, articles and exhibits, educated youth on Schwabian life;
Moritz Schmid restored synagogue in Ichenhausen, Schwabia; and
Heinrich Schreiner planned, organized, and raised funds for a complete restoration of a synagogue in Mainz, Rheinland-Pfalz.

Stammbaum

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Stammbaum

SUBMISSIONS

Stammbaum welcomes articles, news items, editorial comments and book reviews for upcoming issues. MS Word or Plain Text formats preferred. Illustrations (e.g. maps or photographs) should be suitable for reproduction and, if possible, scanned at a substantial resolution and sent as an attachment to an email message, plus sent on a diskette for receiving submissions. The deadline for submissions for the Fall Issue, #24, is October 1, 2003. Please direct all manuscripts to the editor at PAULAZ@IX.NETCOM.COM.

SUBSCRIPTIONS

Subscriptions to *Stammbaum* are $20 per year domestic, $28 international. Back issues $10 domestic. Make check payable to "Stammbaum" c/o Leo Baeck Institute. All inquiries about subscriptions and/or change of address should be directed to Karen Franklin at KFRANKLIN@LBI.CJH.ORG.

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